A U M

Of the sage of self-centered heart, at rest and free from attachment to desires, the simile is recorded, "as a lamp which is sheltered from the wind flickereth not."

—BHAGAVAD-GITA.

THEOSOPHY

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WILLIAM Q. JUDGE

THEOSOPHY teaches us to follow principles rather than leaders; has naught to do with the worship of personalities, whether human or divine, but throws us back on the Higher Self—the "Father which is in secret"—for guidance, illumination and inspiration; it urges us to accept on the authority of another nothing that does not bear the hall-mark of inherent reasonableness, or that our own intuition cannot accept; it utterly rejects any kind of vicarious atonement.

The apotheosis of teachers, whether they be true shepherds or hirelings, has always been a fruitful cause of the sectarianism that divides mankind in general and Theosophists in particular. We are all too often prone to make of a revered name a shibboleth which others must pronounce before being admitted to our fraternity; and to destroy the work of the great seers and prophets by materialising their wisdom into creeds, and their brotherhood into churches.

Does this mean that we are to go to the other extreme, and reject all leadership, all guidance from without, all teaching from those who are more advanced than ourselves? Should we, in a word, swing right over from Tsarism to Nihilism in our attitude? Certainly not. Leadership—though always terribly subject to abuse on the part of the led, and the leader too if he be not a veritable disciple of the right hand path—has real and very important uses in the spiritual life.

Between the abuse of a thing and its wholesale rejection there is a middle way—right use—not altogether easy to define, or to follow with exactitude, for extreme positions are always the most acceptable to people who do not think deeply, the most readily grasped by those shallow minds which live upon catch-words, mistaking them for knowledge.

One might try to define this middle way in connection with our attitude towards leaders something like this: that each of us who

takes up the study of Theosophy and tries to live accordingly, does thereby contract a debt of gratitude and forms a special occult tie with the Teacher, or chain of Teachers, through whom enlightenment came to us; and that, if we break that tie, or repudiate that debt, we shall fall away from the path on which we set out. There are numerous Humanitarians who never so much as heard of H. P. Blavatsky—are not in her line, as it were. But it would be safe to assert that, of those who derived their knowledge of Theosophy and their impulse to the Theosophic life through H. P. B., and then tried to keep the teaching, while turning their backs on the teacher, not a single one succeeded. Disloyalty to H. P. B. and corruption of her teachings have gone hand in hand.

But at the same time, important though it be, this attitude towards the Teacher is for each a personal one. We tell mankind at large to put their trust in the God within, but we do not tell them to put their trust in H. P. Blavatsky, in Jesus, in Buddha, or in any person at all—and rightly so. The following passage from a letter written by W. Q. Judge to a correspondent, in December, 1892, is worth quoting on the point:

> "The case of Mr. X is interesting. Perhaps if you explain to him that in defending H. P. B. you were doing so as an individual and that many members do not rely on her as you do, all being free, but that the majority do rely on her for several reasons, while the T. S. as a body demands an acceptance of her from no one, you may change his attitude. As he is now, it is useless for you to try to win him to your position respecting H. P. B., and having defended her, your duty is completed. You certainly could let him know that, the question of H. P. B., being personal to you, he ought to put it on one side and consider only the philosophy."

These words describe the attitude of many students towards Judge himself: they regard him as one of the chain of Teachers through whom the message and the impulse of Theosophy came to them; but while they loyally accept for themselves the duty of defending his name and reputation, they certainly would not attempt, nor have they the right, to insist that others should take up the same position.

Of the group of persons who, in the year 1875, shared in the formation of the Theosophical Society, three only played any prominent part in its subsequent history. These were H. P. Blavatsky, W. Q. Judge, and H. S. Olcott. Whether one accepts her and her message, or not, the fact that H. P. B. was the chief founder of the T. S. is beyond question. Whether Theosophy was her invention, or,

as she herself claimed, she merely passed on what she had been taught, there can be no dispute that it was through her that it came. Be the Message true or false, she was the Messenger.

Olcott was the exoteric chief of the T. S.: his Karma gave him a mighty opportunity of service. In the very early years of the Movement he responded to this, and did much work of great value to mankind; but the task seems to have been too much for him: he allowed conceit of his own abilities and jealousy of H. P. B. to sap the splendid loyalty and enthusiasm with which he started; and in the stress of the Coulomb-S. P. R. attack on H. P. B. in 1884-5 he failed to stand to his post. Thereafter his usefulness became more and more intermittent, his active disloyalty more and more evident, until in the end he opened the floodgates of disaster to the Society which he had loved better than the ideal it was founded to enshrine.

Judge was in the Movement from the very beginning; and he was loyal to Theosophy, to Masters, and to H. P. B. to the day of his death. As Napoleon used to hold his utterly reliable "Old Guard" in the background until the battle reached a critical stage, so was Judge, who was much younger than either of his colleagues, held in reserve at first. Came the crisis of 1884-5, and he was sent into the front of the battle. From 1886 he was manifestly the Coadjutor of the Messenger; and all the attacks on her by Coues, Coleman, Collins, and others were made also on him. After her death he became the focus for the assaults of open enemies without and disloyal Theosophists within the Society.

For more than forty years there have been two conflicting theories held by Theosophists about the nature and person of H. P. B. Quite early in the day Olcott and A. P. Sinnett regarded her as a very wonderful medium, now used as a mouthpiece by the Masters, and anon disregarded by them and left to be the prey of spooks. Olcott and Sinnett each seems to have eventually come to look upon himself as the veritable "High Priest" of the Movement; and each in later years made a practice of belittling H. P. B. as part of his campaign of self aggrandisement. Of the other theory, namely that H. P. B. was the Messenger of the Lodge, and herself an Adept, Judge was the foremost and most consistent protagonist. He defended and upheld her; and by so doing antagonised those influential members who were jealous of her genius and reputation. He became the mark for their bitter and active hostility; and his early death was doubtless hastened by the venomous attacks which they untiringly launched upon him. The last thing that he wrote for his magazine,

The Path, was the article entitled "H. P. B. was not Deserted by Masters."

Mrs. Besant, after H. P. B.'s passing, leaned for some time on Judge, and ably advocated his stand as to H. P. B.; then in 1893 she went over bag and baggage, to his opponents. It is a noteworthy fact that her change of attitude towards Judge was simultaneous with her change of attitude towards H. P. B.

So much for Judge's opinion of and attitude towards H. P. B. What did she think of him? Let her own words answer this question. On December 14, 1888, she wrote to the "E. S. T.:"

> "As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U. S. A., in virtue of his character of a chela of thirteen years' standing and the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of the said Section and myself, and to him full faith, confidence, and credit in that regard are to be given . . ."

On October 23, 1889, she wrote to the "E. S. T.:"

> "The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he now is. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. J. is the Antaskarana between the two *Manas*(es), the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge. . . . P. S. W. Q. J. had better show and impress *this* on the mind of *all those it may concern.*"

April 15, 1891, she wrote to the American Section Convention:

> ". . . My oldest friend and fellow worker, W. Q. Judge. . . . I gladly take this opportunity of stating in public . . . my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done."

The following are extracts from letters written by H. P. B. to various persons; and were published in the *Irish Theosophist* for June, 1895:

> "Judge . . . whom I trusted more perhaps than I did Olcott —or myself."
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> "If, knowing that W. Q. J. is the only man in the E. S. in whom I have confidence enough not to have extracted from him a pledge, he misunderstands me, or doubts my affection for him or gratitude, he must be a flapdoodle. . . . There is nothing I would not do for him and I will stick to him till death through thick and thin. . . . He says and writes and prints he is my agent (of the Master rather, not mine). Therefore it is easy for him

to say that any alterations are as by myself. . . . And look here, if he does protest, . . . against what I say about him in my forthcoming Instructions, then I will curse him on my deathbed. He does not know *what I do*. He has to be defended whether he will or not. He has much to endure and he is overworked. But so have I, and if he threatens me with such a thing (as resignation) then I had better shut up shop. . . ."

"Master *wants* Judge to be elected for life, for reasons of His own—that's God's truth. . . . I trust *no one* any longer, save Judge and Olcott perhaps. I have lost my last faith in mankind and see and smell (rightly, if you please) Judases everywhere. But with Judge it is different. . . ."

"I trust Judge more than anyone in the world. . . . He has numerous enemies who work against him underhand and openly, too, as ———————— does. Now I have to hold in check and counterwork their machinations. . . ."

Much more could be quoted to the same effect from numerous statements made by H. P. B.

When he died in March, 1896, at the early age of 46, Judge left behind him, as a legacy to the Movement and the world, two things —his writings and the organization known as "The Theosophical Society in America." Despite the misfortunes that overtook this society owing to the mistakes of its members and their neglect of their dead leader's advice to "hold fast and go slow," his influence still lives in his writings and in his example of theosophical loyalty and devotion.

Of Irish birth and American upbringing, Judge was a typical Western; as such, he was equipped to state the Theosophical teachings in such a way as to bring them home to the heart and mind of the rank and file of Western men and women. H. P. B. laid down the broad principles of the Theosophic life; he showed us how to apply them to the detailed circumstances of the ordinary American or European. He was essentially her interpreter, and the Masters', to the West—as she herself called him, the "Antaskarana between the American thought and the Indian, or rather the trans-Himalayan esoteric knowledge."

In his *Ocean of Theosophy* and *Echoes from the Orient* Judge has given us summaries of the occult teaching which differ from the multitude of text-books in that he *understood* the subjects of which he treated, whereas most other writers on Theosophy are apt to be merely more or less able compilers from H. P. B., and to go wrong when they cease to copy.

On mystical and ethical subjects Judge was not only a lucid expositor, but he displayed a profound insight into the human heart, its workings, its vagaries, and its needs. He has somewhere been

referred to as a "great director of souls." The phrase has associations which one does not like, but nevertheless it expresses a truth. In the *Forum* questions, in the *Path,* in his voluminous private correspondence, almost every kind of problem was put to Judge as to how the broad principles of Theosophy should be applied in this or that case; and his replies were always wise, sympathetic, and practicable. His published letters and many of his magazine articles are the most immediately helpful literature we have—helpful, that is to say, to the ordinary Western man or woman, who has been through an education and an environment that make it particularly difficult to assimilate and to practise the teachings of the Wisdom Religion, except in their most elementary form. If we may with all respect venture to say so, such splendid mystical books as *The Voice of the Silence* and *Light on the Path,* seem to take it for granted at the start that we are so much more advanced than we actually are; they credit us with a power of concentration and a trained will that are, alas, far beyond the present capacity of most of us: they assume that we are ready for matriculation in occultism, whereas the kindergarten class is really our place. These great mystical treatises are, if one may so put it, like mighty lighthouses illuminating the entrance to the Path and the Path itself; but to the ordinary individual that Light and that Path are themselves a long way off, with much rough and boggy ground intervening.

H. P. B. knew the Light and the Path; and there are only too many of us who have some realisation of the multitudinous difficulties and barriers which lie between us and Them. Alone among Theosophical writers, Judge seems to know the matter from both ends. He speaks of the Path as one who is treading it; and of the barriers as one who has experienced and surmounted them.

One might say of him that he translates *The Voice,* the *Gita,* and *Light on the Path* into the language of ordinary Western life, and shows us how to apply their precepts to the everyday problems of ethics; shows us how to make our present difficulties, hindrances, and barriers, into stepping-stones to the Theosophic life.

The following words, written about Judge by Mr. G. W. Russell, ("AE") in 1895 (*Irish Theosophist,* III, p. 77), may be quoted as a fitting epilogue to this article:

> "Others may have been more eloquent and learned, but who has been so wise? Others may have written more beautifully, but who with intimations of the Secret Spirit breathing within? Others have explained intellectually tattvas, principles and what not, but who like him has touched the heart of a hidden nobility?"

PRACTICAL HINTS FOR PRACTICAL WORK*

OPPORTUNITIES for producing permanent effects for good in themselves and in the world as a whole, are given to Theosophists at the present time, which they may never have again if these are scattered. What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every-day life, every thought, and consequently every act.

It is preëminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

Although philosophy seems dry to most people, and especially to minds in the Western world who are surrounded by the rush of their new and quite undeveloped civilization, yet it must be taught and understood. It has become the fashion to some extent to scout careful study or practice and go in for the rapid methods inaugurated in America. In many places emotional goodness is declared to exceed in value the calmness that results from a broad philosophical foundation, and in others astral wonder seeking, or great strength of mind whether discriminative or not, is given the first rank. Strength without knowledge, and sympathetic tears without the ability to be calm,—in fine, faith without works—will not save us.

We are not seeking to cater to a lot of fiction readers and curiosity hunters, but to the pressing needs of earnest minds. We are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. What a petty lot of matter we spend time on, when so much is transitory. After a hundred years what will be the use of all this? Better that a hundred years hence a principle of freedom and an impulse of work should have been established.

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*Excerpted from the writings of William Q. Judge.

We appeal, therefore, to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog-trot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful," it is the death of selfishness. This is the line for us to take and to persevere in, that all may in time obtain the true light.

It is natural for one to ask: "What of the future, and what of the defined object, if any, for our work?" That can be answered in many ways. There is, first our own work, in and on ourselves, each one. That has for its object the enlightenment of oneself for the good of others. If that is pursued selfishly some enlightenment comes, but not the amount needed for the whole work. The main thing is for the members to study and know Theosophy, for if they do not know it how can they give any of it to others?

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The Masters have written that we are all bound together in one living whole. Hence the thoughts and acts of one react upon all. Experience has shown that it is true, as said by Masters, that any sincere member in any town can help and benefit his fellow townsmen. It is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self, a comprehension of the fundamental truths of Theosophy and a little, only a little, sincere attempt to present those fundamental truths to a people who are in desperate need of them. That attempt should be continuous. This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood.

This is really the culmination of the work of ages, and it would be a poor thing, indeed, if the Lodge had to depend alone on our puny efforts. All the work that any of us do anywhere redounds to the interest and benefit of the whole. Let us all work, work; work shines forth after all is over. Let that be our watchword.

TO EVERY OPEN-MINDED THEOSOPHIST

THE Theosophical career of Mrs. Annie Besant presents three distinct phases: the period of her association with H. P. Blavatsky and William Q. Judge, from 1889 to the end of 1893; the period of her intimacy with A. P. Sinnett, Col. H. S. Olcott, G. N. Chakravarti, and others prominent in the Society, all of whom were adverse both to H. P. B. and Mr. Judge, from 1893 to 1907; the period of the complete ascendancy of C. W. Leadbeater, from 1907 to the present time.

The transition from each stage to the succeeding one was gradual, as are all the cumulations of influences with which every one is surrounded. Their end has been to complete a cycle which reflects conspicuously the play of the opposing forces in human evolution, and, in her case, the triumph of the influence of reaction. Mrs. Besant has become in her closing years the embodiment of all those tendencies, forces, and influences which it was the prime mission of H. P. Blavatsky and her Masters to combat. All this has been brought about as unconsciously to Mrs. Besant herself as to those who through succeeding years have looked to her for leadership, for guidance, and for direction. Those influences which, in the case of Christianity, required nearly five centuries to subvert the message and mission of Jesus, have, with Mrs. Besant and those associated with her in responsibility, accomplished the same resultants in barely fifty years.

The existing situation in the Theosophical world is, none the less, far less hopeless than in the Christian world at the period of the Council of Constantinople. For, on the one hand, the exactly recorded teachings of H. P. Blavatsky and W. Q. Judge exist, are accessible, are continuously being circulated, studied, applied, by an ever-growing body of students unfettered by organized authorities, unhampered by compromising alliances, on guard against those very characteristics of human nature in themselves which ever tend to minimize, to dilute, to subvert the inexorable principles of Spiritual evolution—to make "easy" and "broad" the *straight and narrow* Path of the aspirant to Divine knowledge. On the other hand the signs are everywhere abundant that a great and grave internal crisis is shaking the membership of Mrs. Besant's theosophical Society, of the "Order of the Star," and of the "Liberal Catholic Church"—to

mention only three of the numerous organized bodies which have, as a result of Mrs. Besant's career, usurped in large part the interest and attention of the world and of inquirers in all that is associated with the term Theosophy.

Former articles in this series have shown how, following the death of H. P. B., the responsible "E. S. T. Council" took and proclaimed an unanimously consistent attitude toward H. P. B., her teachings, her example and her instructions, as modulus and guide for the future activities of the "Esoteric Section" or "School;" how the "E. S. T. Council" adopted for its own H. P. B.'s declared attitude toward W. Q. Judge; and how to Mrs. Besant and Mr. Judge was confided the future conduct of the "School." The Minutes of the Council meeting, and the Address of Mrs. Besant and Mr. Judge were sent to all the members, and the attitude taken was unanimously approved by the recorded pledge of every member. In all this, Mrs. Besant's part was conspicuous. There can be no doubt of her position both in respect of H. P. B. and of Mr. Judge, or that for the succeeding two years she regarded Mr. Judge as "the representative of H. P. B." What she understood to be the place of H. P. B. and H. P. B.'s teachings, was publicly declared by her in no uncertain terms. In seeking a path out of present-day bewilderments, members of the various theosophical bodies directly and indirectly affected by Mrs. Besant's influence can do no better than to weigh two articles written by Mrs. Besant, the one while H. P. B. lay dying, the other written shortly after H. P. B.'s death.

The first of these articles was entitled "The Theosophical Society and H. P. B.," and was published by Mrs. Besant in *Lucifer* for December, 1890. It was written to put the members of the T. S. and the E. S. on guard against the traitorous influences then active in the Movement under cover in the persons of Col. Olcott, Mr. Sinnett, and many others. Some of Mrs. Besant's statements, italics and all, are as follows:

> "Now in touching the position of H. P. B. to and in the Theosophical Society, the following is a brief exposition of it, as it appears to many of us:
>
> "(1) *Either she is a messenger from the Masters, or else she is a fraud....*
>
> "(2) *In either case the Theosophical Society would have had no existence without her....*
>
> "(3) *If she is a fraud, she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist....*

"(4) *If H. P. B. is a true messenger, opposition to her is opposition to the Masters, she being their only channel to the Western World. . . .*

"(5) *If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H. P. B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H. P. B. cannot be separated before the world. . . .*

" . . . let each Theosophist, and above all let each Occultist, calmly review his position, carefully make his choice, and if that choice be for Theosophy, let him sternly determine that neither open foes nor treacherous friends shall shake his loyalty for all time to come to his great Cause and Leader, which twain are one."

"ANNIE BESANT, F. T. S."

This declaration of Mrs. Besant's not only unequivocally expressed her own position, but the position of Mr. Judge and that of every loyal student of whatever degree. Her followers have but to weigh her subsequent course to determine for themselves that Mrs. Besant soon gave the lie to her own proclamation—and, what is of vastly greater importance to the integrity of the Movement, *to see for themselves that it was because of this treason to her own pledges that Mrs. Besant has, in the end, become the greatest enemy to the Cause and the Leader* to which she pledged "loyalty for all time to come." Her followers have but to contrast the actual undying loyalty of Mr. Judge with the course of Mrs. Besant to understand why it was that a concerted effort was made to ruin his Theosophical repute; to see that this could not be accomplished except at the price of ruining the Theosophical repute of H. P. B.; to know that this result was brought about by Mrs. Besant, Col. Olcott, and Mr. Sinnett; to know that in all Theosophical teachings *H. P. B. and Judge stand or fall together,* and that *the Theosophical Movement itself stands or falls upon the integrity of H. P. Blavatsky and William Q. Judge.*

The second of the articles referred to is entitled "Theosophy and Christianity" and was published by Mrs. Besant as her opening editorial in *Lucifer* for October, 1891. Its occasion was the furore excited in England by her bold claim to have received, directly and at first hand since the death of H. P. B., messages from the same Masters and in the same handwriting as had been received during the life-time of H. P. B.—*messages in fact received through W. Q. Judge.* Her claim evoked an immense discussion of H. P. B. and Theosophy on the one hand and, on the other, was received by the public and by many Theosophists as substituting Mrs. Besant for H. P. B. as "the living messenger of the Masters." Mrs. Besant was

thus faced with the necessity of re-defining the position of H. P. B., of Theosophy, and of the Theosophical Society, as well as that of herself and all other students. This article also needs to be well considered by all those who have regarded her as in any occult sense the "Successor" of H. P. B. Some of Mrs. Besant's statements are:

> "Now the Theosophical Society has no creed. It is not Christian nor Buddhist; it is not Theistic nor Atheistic; it is not Materialist nor Spiritualist. It embraces men of all creeds and of none. Does anyone recognise the Brotherhood of all men? Then to him its doors are flung widely open, and the clasp of Brotherhood is offered. None may challenge his right of entry nor bid him stand aside.
>
> "But THEOSOPHY is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. Members of the Society may or may not be students of this knowledge, but none the less it is the sure foundation on which the MASTERS have built the Society, and on which its central teaching of the Brotherhood of Man is based. Without Theosophy Universal Brotherhood may be proclaimed as an Ideal, but it cannot be demonstrated as a Fact, and therefore Theosophists are needed to give stability to the Theosophical Society.
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> "Now by Theosophy I mean the 'Wisdom Religion,' or the 'Secret Doctrine,' and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. Blavatsky. Knowing what she taught, we can recognise fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere. As we learn, we verify some of its more elementary portions, and so—if need be—we may increase our confidence in the Messenger. Also, it is open to every student only to accept as he verifies, and to hold his judgment in suspension as to anything that does not approve itself to his reason, or as to all that he has not yet proven. Only, none of us has any right to put forward his own views as 'Theosophy,' in conflict with hers, for all that we know of Theosophy comes from her. When she says 'The Secret Doctrine teaches,' none can say her nay; we may disagree with the teaching, but it remains 'the Secret Doctrine,' or Theosophy; she always encouraged independent thought and criticism, and never resented difference of opinion, but she never wavered in the distinct proclamation 'The Secret Doctrine *is*' so-and-so. . . .
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> "Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian Churches that have forgotten CHRIST, any more than they may whittle it away for the sake of propitiating Materialistic Science. Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it, who carried unflinchingly through the storms of well-nigh seventeen years the torch of the Eastern Wisdom. The condition of success is perfect

loyalty; let the churches climb to the Wisdom Religion, for it cannot descend to them."

"The condition of success is perfect loyalty." The failure of Mrs. Besant to live up to her own statement of the condition accrued during the second phase of her career, from the close of 1893 to 1907. She became intimate, first with Mr. Sinnett and his coterie, next with G. N. Chakravarti, and Col. Olcott. Under the influence and the injected suspicions of these associations, her devotion to H. P. B. and to Mr. Judge as H. P. B.'s representative rapidly waned, to be replaced by an ever-growing sense of her own importance and authority in the Society. Her pride and her vanity were assiduously fed, and their concomitants, resentment of correction, jealousy and suspicions of those who upheld H. P. B. as Masters' agent for the whole of the cycle until 1975, were easily awakened. It is all too easy to outline the successive steps of her subornation:

(*a*) In 1893 she began, and in 1894 completed, with the aid of G. R. S. Mead, the "Third and Revised Edition" of the "Secret Doctrine." It is filled with corruptions, emendations and "corrections."

(*b*) Christmas, 1893, at the "midnight conference" at Adyar, she consented to be the responsible promulgator of "charges" against W. Q. Judge of "forging the handwriting of the Masters." July, 1894, she withdrew and apologized for her "charges," and said she had been induced to bring them by enemies of Judge and of Theosophy. November and December, 1894, she renewed the charges and demanded that Judge "reply." April, 1895, she gave notice that she would move for the expulsion of Judge from the Society. When first bringing her "Specifications" against Judge she claimed to have "proof positive" of his guilt. What her "proof" and what her "charges" were can be examined in her pamphlet, "The Case Against W. Q. Judge." In that pamphlet the discerning can note two startling facts: first, that on her own say-so she was "ordered" by the Master to "purify" the Society; second, that she nevertheless, six months later, withdrew her charges, apologized for them, and explained, as stated, that she was moved to bring them by enemies of Judge and Theosophy.

(*c*) Judge, as the representative of H. P. B., removed Mrs. Besant from her place in the "dual headship" of the E. S. T., in November, 1894, as he claimed, "by Master's direction," and in the notice told the story of Mrs. Besant's subornation and defalcation. Mrs. Besant countered by claiming to be the appointed "Successor" of H. P. B., and by calling on all those who would be true

to H. P. B., to Masters and to Theosophy to follow her in her "E. S. T.," and to join with her in forcing Judge out of the Society. Judge then called attention that neither Mrs. Besant nor those associated with her believed in the *bona fides* of H. P. B. any more than in his own, and challenged them to go on record. Promptly, Col. Olcott declared H. P. B. a fraud; Mrs. Besant pronounced a most important Message delivered by H. P. B. a "forgery;" Mr. Sinnett said that H. P. B. had long been under "adverse influences," and was "deserted by the Masters" long before her death.

(*d*) In 1896 Mrs. Besant withdrew the "Instructions" of H. P. B. from her "Esoteric School," and substituted her own writings and those of Leadbeater as of equal validity and more "advanced." She made it a *sine qua non* condition of membership in her "E. S. T." that the members should accept her as the "Successor" of H. P. B.

(*e*) In 1897 Mrs. Besant published her spurious "Third Volume" of the "Secret Doctrine," with a preface derogatory to the knowledge and dependability of H. P. B.

(*f*) On the death of Olcott in 1907 she claimed the allegiance and the votes of the Society as Master's agent, on Master's authority, and by Master's instruction. She threw Chakravarti over, and succumbed completely to the influence of C. W. Leadbeater, whom she had long known, whose pretensions to "clairvoyant" and other "occult powers" knew no limit, and who had just confessed to the corruption of boys, and resigned from the Society in consequence.

(*g*) The third and final phase of Mrs. Besant's career is more or less known to her followers. Wholly under Leadbeater's influence, she worked for his restoration to the Society; lauded him as being "on the threshold of Divinity;" began the long career of "orders" and organizations set afloat as agencies for the work of the Masters; made a pledge of implicit obedience to herself as Spiritual Guru the condition of her "E. S. T.;" made hostility to the "Liberal Catholic Church" cause for expulsion from her "E. S. T.;" announced Krishnamurti as the embodiment of the "Lord of the World," with herself and Leadbeater as the chief of his "Disciples;" made more and more extravagant claims for herself, from "initiate" to "arhat;" has announced the mission of Rukmini, Mr. Geo. S. Arundale's wife, as the "World Mother;" and as a fitting *finale,* has dissolved her "E. S. T." and turned the last Convention of the T. S. over to Krishnamurti.

Surely, she has given her followers something to think about!

But what a travesty, what havoc, what treason has been wrought to the *Theosophical Movement*—when her career is viewed in the light of her own declarations in the two articles quoted from, and in the light of the Mission and the Message of H. P. Blavatsky and of those who remained true to the great Messenger of the 19th century, Judge chiefest among them. May the sincere men and women so misled by her bind up their wounds, and seek out the Source once more.

Next month will be commenced a series entitled "The Paganization of Theosophy."

The Effective Modulus

What we want cannot be obtained by anxiety, doubt, fear, impatience, expectancy that it is time something should come to us and so forth. This latter is looking for reward. Make up your mind to continue as you are for one hundred lives, if necessary, *and continue*. The hindrances must be stopped if that which is hindered is to come.

Do not be too anxious; abide the time when your own inner demands shall open the door, for those Great Ones, who I know exist, see every pure-hearted earnest disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe. The feeling that "I am doing something" is natural. But it is better far to "let the warrior in you do the fighting." Think of the Master as a living man within you; let Him speak through the mouth and from the heart. The strength shown is not that of the personality, for like an organization, the personality is only a machine for conserving energy and putting it to use.

Work as if you were alone, and always going to be alone—and taking such an attitude will bring out your strength—your reliance being on the Law, the Lodge, and your inner Self. Have no fear whatever; forget results, and let the Warrior fight in you. So will you grow into closer union, a better realization.

Unity—Study—Work—are the trinity of this plane. *Universality, Wisdom, and Service* are the higher trinity. You are the *One* who is preparing the way for the latter, by means of the former.

—*R. C.*

THE LISTENING EAR

EVERYBODY has something of value to impart, did we but listen for it. No human contact ever made by anybody but carries a meaning that can be gathered by the listening ear. What prevents our garnering of this continuous harvest? It is egotism—a subtle egotism for the most part. We are so fully engaged with our own affairs, along the line of our own point of view, that our ears are stopped—deafened by the clashing machinery we call "myself."

In the *school* which is the function of waking life, what might we not gather if we recognized it for what it is—a school! Seven races of men appeared simultaneously on this earth at the advent of Man, states the teaching. Why the differences? The seven represent varying combinations of intelligence and qualities: Life peering out through these seven human carapaces, gaining seven general points of view and acquiring seven general reactions—from which to build up other points of view and through their energization secure other reactions. Within each of the main seven races are various sub-races, branchlet races, family races, nations, groups, families and individuals. Each of *these* has its own peculiar combination of qualities, within the general line of the race combination. Millions and millions of points of view of life and action, for Life itself to examine itself through, and learn of itself from!

As evolution proceeds the seven primary races begin to commingle and amalgate, proceeding thus throughout the great manvantara. Race one *becomes* race two; two becomes three—and so on. As there are seven great races for each "Globe", or stage of evolution, and seven of these "Globes", according to the teaching; and as there are also seven "Rounds", or periods marking the course of the evolving beings who are engaged—one may arrive at the total number of three hundred forty-three *great* races in the Manvantara. At its close all of the units of each of the original seven races—all of those units, at least, who have succeeded in completing the "holy war"—having thus had the opportunity for full experience in all, seven separate and distinct races re-emerge from the great school of combination, admixture and precipitation, and another "wheel" has completed its turning, to come to rest outwardly for the moment—before proceeding with the new revolution to come.

Who will have advantaged fully of this colossal opportunity?

What units of life will have garnered the fullest possible harvest from the myriad points of view? Only those Souls who, as human men and women—catching a glimpse of the great process and its meaning—cultivate the listening ear. They only will be able to hear the story that Life itself, as embodied in every class and unit of intelligence, has to tell. It is only such as these who can gather that super-experience which is the making of super-men. It is only such as these who are sincerely and deeply interested in everybody and everything. Nothing escapes them! Nothing remains un-evaluated. These it is who "read sermons in stones and books in running brooks." These, who leave no human cry unanswered: for they can hear it!

Everybody, every thing, every event large or small, has something of value to impart. Nobody is "unimportant." All are of use, else under Law they would not now be alive. How many times have we belatedly discovered that the by us unconsidered expression of an unconsidered person would have solved our seemingly unsolvable problem? They did their part; they made the expression. It did not reach us. We did not have the listening ear.

Consider a child: An adult, having been a child himself, can draw out the child's point of view and understand it. On the same matter he also has a point of view of his own. Also does he have an adult point of view on the child's point of view. Also does he recognize, if wise and thoughtful, that all these are but points of view—with many another afloat that is equally authentic. *Breadth* of view develops out of such considerations, together with the cosmopolitanism that goes with it—charity for others, tolerance, absence of dogmatism, increasing sympathy and ability to understand and help others.

Multiply the range of observation and experience suggested by this illustration by millions and millions, and the opportunities available to every unit of life in the course of manvantaric evolution can somewhat be imagined. It is a breathless prospect! Prospect? We are engaged in it, all of us, at this present moment!

It can be fully availed of by those who cultivate the listening ear.

INFLUENCES

SOME day we will begin to see why not one passing thought may be ignored, not one flitting impression missed. Thoughts and impressions no more perish because they pass beyond our memory than does anything else which flies across the lighted area of our attention. They come to rest in one or another stratum of our mind, are added to the deposits already there, and instantly become self-reproductive when the appropriate conditions are met or are aroused. Each human being is constantly receiving and discharging impressions and expressions in myriads, only a small percentage of which are consciously noted. "Radio-activity" as known and even imagined by the scientific mind is as nothing compared to this. As impressions are made upon us, and by us made upon others, so this principle of our nature is reinforced, or that one weakened. They are our means of progress or of retrogression in the scale of astral, psychic, intellectual, and moral (or spiritual) evolution.

It was with this great fact and factor in view that Buddha said: "All that a man is is made up of his thoughts;" the Bible phrase tells the same truth: "As a man thinketh, so is he;" Mr. Judge repeated the ancient wisdom in writing in his Notes upon the *Bhagavad-Gita:*

> "Man, made of thought, is eternally thinking; his chains are through thought, his release due to nothing else."

"All is Life," says the Secret Doctrine, but it is seldom indeed that in our studies we bear in mind that, in the first instance, each "principle" in Nature and in Man means a state or condition of Life as represented in a given Hierarchy of Spiritual Beings. Each principle in Man but represents the sum-totals of impressions received by him, consciously or unconsciously, from his contact with this "Army of the Voice;" each such principle becoming, in him, his basis of conduct and action in the ever-changing panorama which we call existence. Not to know unmistakably the source of each impression received, the destiny of each impression made by us, the principles conjoined or dissociated in each slightest motion of our consciousness, the effect upon each and upon all the others—not to know this, is to be blind in the World of Causation, is to be the helpless Creature of our own begetting, is to be alive but in the world of Matter, to be as one dead or asleep to the Ever-existent, the world of Spirit or *conscious* life. Yet no man can act, even in the least degree, unless the Will be first invoked. With most men that invocation comes through sense-impressions, from memory, fancy or

imagination, from thought, desire, and the feeling thus awakened; that is, feeling is the unconscious, or passive, action of the Will. Observing the chain of evocation, it can be seen that some impressions come from without, some from within, but the man *acts* (i.e., chooses, wills) from the actual basis of the "principle" or sum of stored impressions thus aroused, in the same way that an explosive is fired by a spark, or a vast hall lighted by merely pressing a button or throwing a switch. The given single impression which sets the train in motion is but the proximate, not the basic force or energy, nor is the direction given by the man; it is taken along the lines of the channels made by past impression and expression—the "grooves of thought," as the rails provide direction for the train.

Thus, there are external and internal conditions which affect the determination of our will upon our actions. Those who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by the more intimate *astral,* or inner man, who is but too often the evil genius of the embodied entity called man. It is in our power to follow either of the two. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable Law of Compensation steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us.

No drunkard, no murderer, no Nero or Judas, no Pharisee or hypocrite, ever became such as the result of a conscious, deliberate choice, yet the world has been filled with these failures of nature who have inflicted incalculable evils upon themselves and upon humanity. What concatenation of causes in a world of Law produces the blights and diseases of mankind and of all the kingdoms of nature affected by him? Why does every Savior, every great Teacher and Reformer, have to submit invariably to martyrdom as the inevitable concomitant of his self-sacrificing endeavor to aid in the spiritual evolution of mankind? All these lamentable results are the due and

legitimate fruitage of external and internal conditions which have been produced by men unconsciously to themselves. They are dreadfully conscious of these disastrous effects, almost incurably blind to the causes of these evils. All alike spring from unnoticed and unnoted impressions given and received.

On the other hand, the philanthropists, the sages, the adepts and initiates of all time and of every degree of wisdom and compassion, are themselves a golden harvest under the same Law of Compensation. But theirs is, in every case, a *conscious* evolution, theirs a conscious existence in Spirit, not matter, even while occupying temporary earthly bodies. At one time or another they began to see for themselves that we are indeed made up of our thoughts, that it is indeed through thought we are enslaved or emancipated, that life here and everywhere is made up of bundles of impressions, of sheafs of expression. Seeing this for themselves they saw why not one passing thought, one fleeting impression, may be ignored. The Theosophy of their time became a *living* power in their lives, and that ocean of knowledege which drowns so many, became to them the way, the truth, and the life. Such beings have always been, and it is an impression that we need to engrave deeply in our own hearts, that such beings are produced by every great wave of evolution, in every civilization. In the midst of the conditions external and internal which affect the determination of our will upon our actions, such beings are born in every generation, are working in every land, perchance side by side with us, unnoticed and unknown, yet exercising a great, a wondrous influence upon the mind of the race and of such individuals as have begun to observe and sift the impressions which surge upon them out of the great ocean of life, to watch and guard the quality and character of the impressions they make upon others. The very belief in Spiritual evolution, in Masters of Wisdom as our Elder Brothers, brings us within the sphere of their influence. The recognition that as we now are, they once were; that as they now are, we may become, has a spiritual *affect* upon our own will. The very association with those of like mind with ourselves upon these great subjects is one of the greatest of influences in the attempt of any man to find and live the Higher Life. Without this association the individual *cannot* succeed.

If it be true that "the highest see through the eyes of the lowest," it is equally true that the lowest must in some degree see through the eyes of the highest if ever their lowly levels are to be raised. To see through another's eyes is one of the most potent influences imaginable, for it is the practice of Brotherhood. It is but another way of saying, "put yourself in his place." Evolution means just that:

Before ever the enduring Soul, or spiritual being, can reach the man-stage of evolution it must have passed unconsciously through every "elemental form"—must have been, by influences exerted upon it unknown to itself, in every possible relation in manifested life, until the accumulated impressions received enable it to reflect the expression of Self in relation to impressions. This is to become a human soul. It is possible only because of the *influence* of the incarnating and reincarnating Ego on the "animal soul," the "human elemental," the "lunar pitri."

But none can exert an influence, however beneficent, without himself receiving a return in kind from the life upon which he acts. Nature is not one-sided: "there are two sides to every question," we glibly quote, and never ponder the occult cargo implicit in this as in hundreds of other sayings in every one's mouth. Whatever part or portion of our nature may initiate action, it is experienced by every other portion, and by ourself—and the same is true of the life and the Lives in others as in ourselves, in the Lives of the kingdoms below man, as in the Lives of the kingdoms above. So, when Man the Spiritual Ego incarnates (comes in contact with Matter or unconscious Life in its various degrees of physical, astral, and psychic evolution), not only is the Intelligence of these Lives united with his, but his Self-consciousness is identified with them—with that—or Human self-consciousness, the "Personality" which we think to be the Man, but is the resultant of this Union, exactly as, on the plane of physics, water is the union of hydrogen and oxygen. The "personality" has a temporary identity or cycle of being exactly as water has an identity of its own, and fulfils purposes in nature not possible to either of its constituent elements. So with incarnated "man": in him, and in him alone, Spirit and Matter meet—and thus "Manas is lighted up" in the man of matter. But even as that Union of chemical elements which we name water is not possible without the agency of a third factor, fire or electricity, so with the production of threefold Man: Spirit and Matter cannot be fused without the third factor in Evolution—*individual* Spirit, that is to say the Ego, the reincarnating Self in every human form and mind.

All this is due to impressions given and received, to influences exerted—consciously on the one side, unconsciously on the other. It thus eternally appears that, whatever the action of any being, it is an influence sent out from him which in time pervades the whole of nature, and he must in turn receive, *seriatim* or instantly, the reaction of the whole of nature. At each moment we are being influenced by the voices of our "inner self," which reach us in the form of thought, desire, feeling, memory, and imagination, and the stored varieties of

these make up that "astral man" of which we hear so much, and recognize so little. Not till these voices are understood and true direction given by our conscious Will to the activities of the various "principles" in which they originate can their evolution go on in an orderly fashion. Then only can the true "Voice of the Silence" be heard and understood by us, and our own Spiritual evolution be accomplished.

It is worth while to consider in what way the Masters act, both in emitting and receiving impressions. They act *on principle,* no matter what "principles" they may be using. We, on the contrary, habitually act (rather, suffer our Will to be invoked) on the basis of the passing impressions received, and are thus all too often "propelled to commit offenses, seemingly against our will"—offenses which we regret but repeat, because we have not learned to apply what we study to the ordering of our own inner household. The first step on the Path is the conscious attempt to act on principle, not under the influence of any impression soever. Only so can we learn to distinguish Duty pure and simple, from personal desire. This is the beginning of "the separation of the Soul from the body."

THE LEGITIMATE FIELD OF SCIENCE

. . . The business of the man of exact Science is to observe, each in his chosen department, the phenomena of nature; to record, tabulate, compare and classify the facts, down to the smallest minutiae which *are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy.* All that he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct* observation; to profit by the experiences and mistakes of the Past in endeavouring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called A LAW. This it is which a man of science is expected to do, if he would become a teacher of men and remain true to his original programme of natural or physical sciences. Any sideway path from this royal road becomes *speculation.—S. D. Vol. II, pp. 663-4.*

SELF—UNIVERSAL AND INDIVIDUAL

THE tendency to force an expedient by considering things and circumstances as exceptional and outside the general rule is one of the commonest obstacles to an understanding of the theosophical philosophy. The temptation to seek for an exception when the rule appears difficult to apply is so subtle that we yield to the suggestions received from the mind of our group or race without realizing that we have deceived ourselves until our exception fails to prove the rule and we put the exception aside. Many students, in considering the principles that make up an entity fail to distinguish between universal and individual principles, and again many draw too sharp a distinction and speak of *my* Atma, *my* Buddhi, *my* Manas in terms that indicate a greater dissociation than the teachings point out.

It is well for us to check our efforts from time to time by defining the terms we make use of, searching the teachings for definitions sufficiently comprehensive to cover all applications, and striving for clearer understanding so that we need not look for exceptional applications. As the same rule can be applied in every case we need consider only one example.

To give an idea of the all-comprehensiveness of that which is expressed in the First Fundamental Proposition of *The Secret Doctrine,* the term "Absolute" is used and Space is suggested as a consideration to render the idea clearer, as the Absolute cannot be known and even Space cannot be brought within our actual comprehension. Without attempting to define the Undefinable, *The Secret Doctrine,* employing negative definitions, removes all limitations and by showing that the Absolute is not anything that can be qualified prepares us for the statement, "In every being IT is the power to perceive." If we say, as some have, that each one of us perceives by reason of "the portion of the Absolute within us," we are in error; if it were possible to divide the Absolute into portions it would no longer be absolute. When we calculate the number of cubic feet in a room we merely set down its spatial content, we could not by any possibility mark out the fractional part of Space confined in the room. And, although we cannot measure Space, it is Space which gives us the power to measure; units and systems of measurement vary—Space always *is*.

The distinction between the SELF universal and the self individual is the distinction between Water, the moist element, and the

ocean, the lake, the river, the drop—the same in essence and differing only in the conditioned manifestations.

And now, as to definitions: that which is called the SELF universal (in this context) is defined as follows:

> Atma—One with the Absolute, as its radiation. "We include Atma among the human principles in order not to create additional confusion. In reality it is no 'human' but the universal *absolute* principle of which Buddhi, the soul-spirit, is the carrier."—*Key to Theosophy.*
>
> "The seventh is Atma, or Spirit, the ray from Absolute Being."
>
> "In this higher Trinity, we have the God above each one; this is Atma, and may be called the Higher Self."—*Ocean of Theosophy.*
>
> "The Universal Spirit, the divine Monad, the 7th Principle, so-called, in the septenary constitution of man. The Supreme Soul."—*Theosophical Glossary.*
>
> That which is herein called the self individual is known as the Ego. "The human Ego is neither Atman nor Buddhi, but the higher *Manas:* the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense."—*S. D.* II, 79.
>
> Ego—"Self"; the consciousness in man "I am I"—or the feeling of "I am-ship." Esoteric philosophy teaches the existence of two *Egos* in man, the mortal or *personal,* and the Higher, the Divine and the Impersonal, calling the former "personality," and the latter "Individuality."—*Theosophical Glossary.*

As further testimony to the individual nature of each separate life and the universal, essential nature of all *being,* we have the following from *The Key to Theosophy:*

> "We say that the Spirit (the 'Father in secret' of Jesus), or Atman, is no individual property of any man, but is the Divine essence which has no body, no form, which is imponderable, invisible and indivisible, that which does not exist and yet is, as the Buddhists say of Nirvana. It only overshadows the mortal; that which enters into him and pervades the whole body being only its omnipresent rays, or light, radiated through Buddhi, its vehicle and direct emanation. This is the secret meaning of the assertions of almost all the ancient philosophers, when they said that 'the rational part of man's soul' never entered wholly into the man, but only overshadowed him more or less through the irrational spiritual Soul or Buddhi."

The essential element, as any chemist knows, is not lost in any of the combinations into which it is projected. Wherever it is, it is always *what* it is. Its vehicles may vary and in various compounds it may appear as a solid, a liquid or a gas, yet analysis will reveal the essential nature. We as human beings may say of our individual

selves, "We once were that, we now are this, we will soon be something else," but regardless of various changes analysis will reveal our *essential* nature: IT always IS.

When we look into a mirror we see a reversed reflection of our own image. That which takes note of the picture is neither the person nor his reflection. "In every being IT is the power to perceive."

All ideas of separateness, the importance of personality and selfish benefits and advantages become weaker and the ideal of Universal Brotherhood gains ground as the meaning of SELF is dwelt upon and understood.

"This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy Ego by the delusion called 'Great Heresy' (*Attavada,* the heresy of the belief in Soul, or rather in the separateness of Soul or *Self* from the One Universal, Infinite SELF).—*Voice of the Silence.*

MASTERS AND MEN

The great White Lodge exists for the service of humanity; They need and welcome workers in the world; is it strange then, that the light of souls attracted toward the path of unselfishness should receive their cognition, and when deserved—when needed—such succor as Karma permits? They, Themselves, have written, "Ingratitude is not one of our vices"; and while we may not claim gratitude from Them, yet we may be sure that compassion absolute is there, and with it the understanding of the nature and needs of each aspirant. There may, and there often does come a time when one feels like "standing on nothing, in nothing and about to topple over." The center of consciousness has been changed; old landmarks are slipping away, and sometimes black doubt ensues. Remember what Judge says in one of the "Letters" likening such condition to the case of one on a strange path and suddenly surrounded by a fog: the way is obscured, danger may lie in any direction; the thing to do is to stand still and wait, for it is only a fog—*and fogs always lift.* And never for one moment think that you are not going on with your "journey." It is well for us if we can always have deep down in our heart of hearts the consciousness of the nearness of Masters; by Their very nature They must be near to every true aspirant.—*Robert Crosbie.*

THEOSOPHY AND CREMATION

CREMATION is now a widespread practice in both America and Europe. Few, comparatively, know that this method of disposal of dead bodies was introduced in the West by Theosophists. The earliest known case was the cremation of the body of Baron de Palm, which excited a vast deal of publicity directed toward Col. H. S. Olcott, the newly formed Theosophical Society, and Madame H. P. Blavatsky. Now, nearly every large city and many small ones have facilities for cremation. In the Orient, the custom is of unknown antiquity; the burning *ghat* is a familiar sight throughout the length and breadth of India.

Those who in fact regard the *body* as *the man* have, naturally, a horror of this means of disposal of corpses, for to them the artificial dissipation of the particles which once were combined in a living body means the final annihilation of the loved one. This feeling prevails among the Semitic peoples, among Catholics, among many aborigines, and with many otherwise enlightened inhabitants of civilized countries. Those Christians who believe in a literal "resurrection of the body" are very often strongly opposed to cremation, which they regard as a species of blasphemy, undertaken to defy the will of God. On the other hand, the very old Egyptian custom of preventing by artificial means the natural dissolution of the body, a custom which obtained in other ancient and now forgotten civilizations, may easily be seen to be a mateialistic attempt to defy the power of "all-devouring Death."

The thoughtful student may see, in the various methods of dealing with corpses, the actual religion of the living, as distinguished from mere professions of faith, mere forms of words. For example, Christian Science is sincerely believed by its adherents to be a highly *spiritual* form of faith and practice, while the methods adopted for the disposition of the earthly remains of the founder, Mrs. Eddy—in strict accord with her own wishes—show beyond any doubt that it is the extreme of materialism.

Questions on cremation are of frequent occurrence at Theosophical meetings, and they usually take in effect this form:

"What does Theosophy teach on the subject of cremation?"

The very form of the question asked shows that many querents still regard Theosophy as some sort of religion, some kind of a Science; that it deals with particulars only. "What does The-

osophy teach" on this, that, and the other sort of actions, customs, practices, rites, ceremonies, etc.?

As Theosophy deals with nature in all her aspects it follows that Theosophy deals with Principles first and foremost; with facts as they exist, regardless of what those facts may be; with the applications made by men of Principles to facts, whether those applications be true, partly correct, or wholly erroneous.

Take, then, the fact of death: it relates to the body, the mortal mind, and the reincarnating Ego. To which of these elements of the living man does cremation or any other method of dealing with corpses relate? Manifestly to the body. Very well, then, what is death as related to the body only? It is the beginning of its dissolution into its component elements. For, although the "body" is an "element" in the living man, it becomes instantly a compound of many diverse constituents when regarded in itself—that is, as a body only. Each one of these sub-elements not only has an integrity of its own while being used by the Ego, but instantly at death these various constituents, which before were subordinated to the will and use of the Ego, reassume their independent status and struggle to free themselves from a combination now as useless to them as to the departed Ego. This is their "reversion to type"—that is to say, to their own natural world and state of being. The process which we call decay, corruption, dissolution, decomposition, is nothing but a form of slow *combustion.* Cremation, then, is, scientifically, merely a means of hastening nature's own process of "destruction" as a vehicle,—a horse, an automobile, an airplane, is a means used by man for accelerating the transfer of the body from place to place; or, again, it is nature's process of assimilation of the food provided by death, aided and hastened by man's intelligence, in the same way that the same process in feeding the animal body is assisted and accelerated by the fire-pot and the cooking stove.

In Nature, nothing is wasted; everything is used. The living man uses the body for creative, preservative, and regenerative purposes; Nature uses the abandoned body only for purposes which, regarded from this side, are "destructive." In other words, at death the body is turned over to the "Dark side" of Nature which, since it exists, requires "food." The ejecta of the living are the food of the "soulless" elements, forces, and beings which make up the "Nightside" of Nature.

In answer to a question on cremation, Robert Crosbie once gave this suggestive reply:

"The death of the body means a return of the 'Lives' of the body to their respective elements. In cremation this return is immediate. The Ego then has no point of physical contact and is free to work out and assimilate the experiences of the life last lived. It has only the knowledge which it has already acquired. No change of state can give knowledge, for knowledge is gained only through the observation and experience of the Ego. There is great benefit to the living in the restoration of the elements without their going through the slow process of decomposition. When considered from every point of view, cremation is beneficial. There is a psychological effect from it, too, on those who are left behind; for as soon as cremation is completed the bereaved at once feel that release."

From what has been said it should not be hard to perceive that, in respect of cremation as of everything else, the teaching of Theosophy is purely educative. It has no "thou shalts" and no "thou shalt nots" for any man on any subject soever; to take this attitude is to stultify the very fundamentals of all evolution, as taught in Theosophy. The teaching is that each Ego must progress through "self induced and self devised efforts, checked by its Karma." To command this, and to forbid that, is to attempt to violate the Will and Choice of the Ego—is to practice "black magic." This is the essence of priest-craft, of the "personal god" heresy, of Authority—and it is a form of black magic unconsciously and habitually practiced by all human beings Theosophists included. Freedom of judgment, liberty of conscience, and the assumption by each of full responsibility for the consequences of his own actions—these are the conditions *sine qua non* of Spiritual evolution. To interfere with the Ego's own will and judgment is to invite him to abjure his own responsibility. And this is what has occurred every time the voice of mere Authority is obeyed.

Theosophy, then, teaches that there is no avoidance of responsibility on any plea soever; that this avoidance is the real Karma which checks the progress of each and all; that what is needed is *education*—education as to the Spiritual nature of man and the universe; education as to the Principles of conduct on the part of each man, under the Law of Karma inherent in the whole; education as to the consequences to the various Kingdoms of Souls of Man's actions in, on, and through them; education that each man must receive the reaction of the whole of Nature for his every deed, word, and thought. When men know what cremation, or any other given action, *means,* then all men will choose the appropriate methods to perform any and all actions.

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

"AND you came home all by yourself at that time of night?" asked Nancy in wonderment.

"Why, of course. What's wrong with that?" replied Joan.

"Well—nothing, but I think you are awfully brave," said her friend with genuine admiration. "I'm scared to death of the dark!" she added.

"But what's the difference between walking in the dark and in the daylight?"

"I don't—don't know. So many things can *happen* in the dark, you know, burglars, and things like that. Why I wouldn't think of staying home alone at night!" In spite of her words, Nancy looked triumphant.

Joan grinned—"I must say you have a good imagination and aren't afraid to admit something I wouldn't be proud of!"

"I'm not proud of it, Joan," said Nancy, "but just suppose that someone held you up or——"

"That's enough, Nan!" Joan couldn't keep from laughing. "You'll have me killed if you keep on going."

"But Johnny—what *would* you do?" Nancy really looked desperate.

"If I found I couldn't do anything, I'd let him have my money."

"Yes—but suppose you didn't have enough with you—he might get angry and *kill* you!!! Then what would you do?" Nancy's mind pictured the whole situation.

"I presume I'd die," said Joan tragically. "I've got to do that sometime, you know. Nancy," she continued more kindly, "do you really have such thoughts—are you honestly *afraid* of the dark?"

"Yes," answered Nancy timidly, "and I'm not only afraid of the dark, but I fear many other things, such as dogs and accidents and newspapers—I'm even scared to read detective stories. I can't understand why you have no fear."

"Perhaps it is because I look upon things differently—have a different point of view."

"What sort of a view?"

"I'm thinking about the Theosophical viewpoint," said Joan.

"Oh! I wish you would explain it to me, Johnny."

"Then first get the idea that absolutely everything is Life; consequently each man is an expression of that Life. By man is not meant a body of flesh and blood, but an individuality which is one with Life. Call it the real Man—the Ego—which is everlasting and goes from life to life clothed in a fleeting personality which disintegrates after death. It is this personality that experiences fear, hate, and cowardice—not the real Man—the *I* within you, Nancy. Just as an actor can express fear through the part he is playing and yet himself be calm and at ease. Would you want to go through Life playing the part of a timid, fearing person? And then consider: What is there to fear? If all is Life and we *are* Life, it would seem absurd to fear ourselves. Of course, that which frightens us is only a form of Life, but when we look below the surface we should not be afraid. Does it seem hard to follow, Nan?"

"I'm beginning to see what you are driving at."

"There are a few more points to it, such as an understanding of the Law of Reincarnation, and cause and effect, called Karma. I just know you're supersitious, Nancy!"

"Am I? I should say so! Why should I be?

"Perhaps, whatever belief you have been holding has made you rely on some outside force instead of yourself. And so you live in reverent awe, afraid to make a single misstep, because you think in doing so the powers that be shall annihilate you. Correct?"

"Yes-s," faltered Nancy.

"Then, dear heart," continued Joan, sincerely, "why don't you cultivate reliance on *yourself;* whether you accept the Theosophical ideas or not?"

"*Be* brave instead of admiring braveness—is that what you mean?" asked Nancy.

"That's it!" shouted Joan enthusiastically.

"Well, I'll try it," said Nancy. "Thanks Johnny. It's queer how just an *idea* can make me feel better about it already! Don't you think, though, it will be easier to 'be brave' when I get a few more Theosophical ideas? I'm really interested, so keep on with some more!"

BLACK MAGIC IN SCIENCE*

> " . . . . Commence research where modern conjecture closes its faithless wings" (Bulwer's *Zanoni).*
>
> "The flat denial of yesterday has become the scientific axom of to-day" *(Common Sense Aphorisms).*

THOUSANDS of years ago the Phrygian Dactyls, the initiated priests, spoken of as the "magicians and exorcists of sickness," healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybele, the many-breasted goddess, the daughter of Coelus and Terra. Indeed, her genealogy and the myths attached to it show Cybele as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitae* of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybele's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea,* the prolific *Mater,* became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia* —the healing temples of Æsculapius, where the patients once admitted were treated, during the process of "incubation," magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic; accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism—is now called Hypnotism, Charcotism, Suggestion, "psychology," and what not. But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences—which are all sciences within *the* science—it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, "authorities" so-called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian "mesmerism." As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from

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one root. The "breath of Cybele"—Akâsa tattwa, in India—is the one chief agent, and it underlay the so-called "miracles" and "supernatural" phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem,* as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia.* It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus—the "quack" and "drunken impostor" in the opinion of the said scientific "bald infants" of his day, and of their successors in ours—inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of to-day. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return thereinto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that

particular agent imparting to the patient additional strength to fight disease—(developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart-disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerised* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—*animal* magnetism. This brought to Mesmer a mass of followers and disciples. The *new* force was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoise,* were at his feet. The clergy got frightened and cried—"the Devil"! The licensed "leeches" felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors—they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable.

And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the *leeches* well nigh disappeared to make room for diploma-ed physicians with royal licenses to kill and bury *a piacere ad libitum?* Hence, the nodding "Immortal" in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF REASON, and of Science—in its teens; the beginning of the great deadly struggle between Theology and Facts, Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the "Forty Immortals" are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf's enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous *baquet,* some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the "Immortals" appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest and baldest among their "Infants" to watch over the Committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the "Dialectical Society" of London and some of England's greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician D'Eslon, who, as eye-witnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity,

would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (*vide* "Isis Unveiled," vol. i. pp. 171-176).

Even now when experiment has amply demonstrated that "Mesmerism" or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the "Breath of Cybele") is *a fact,* we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, *too mysterious,* for our Darwinists and Hæckelians. One needs too much moral courage, you see, to face the suspicion of one's colleagues, the doubt of the public, and the giggling of fools. "Mystery and charlatanism go hand in hand," they say; and "self-respect and the dignity of the profession," as Magendie remarks in his *Physiologie Humaine,* "demand that the well informed physician should remember how readily mystery glides into charlatanism." Pity the "well informed physician" should fail to remember that physiology among the rest is full of mystery—profound, inexplicable mystery from A to Z—and ask whether, starting from the above "truism," he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* . . . "The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer's facts, now generally accepted, were at first stoutly denied." And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognised dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism "there is an abyss." That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occult-

ism and modern Psychology, *hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves,* which being, so to say, the sentries that keep the doors of our senses opened, getting *anaesthesized* under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, "Solution du problème de la suggestion hypnotique."* Thus he shows that while "in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties;" that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness;" in hypnotism, on the contrary, "the subject becomes *a simple mirror.*" It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, "seemingly marvellous actions are produced, these are due to the hypnotiser, not to the subject." Again . . . "In hypnotism instinct, *i. e.,* the *animal,* reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the difference between the mesmerised and the hypnotised subjects. "In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism ("Mesmerism") is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous."

(To be concluded)

THE "ETERNAL PILGRIM"

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable."—*S. D. II, p. 728.*

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*See the review of his work in the *Journal du Magnetisme, Mai, Juin,* 1890, founded in 1845 by Baron du Potet, and now edited by H. Durville, in Paris.

THE PATH OF "WOE"

THE "path of woe" in any life is "woe" only to the *personal* nature of the aspirant—never to the persisting Soul. Considered from the personality's relative viewpoint any set of circumstances may be a "hell" or a "heaven;" but in the Soul's vision they are neither; they are merely, *whatever they are*—a set of circumstances. More and more, as efforts are made to merge the lower and the higher—make them one, and that One the higher—the aspirant gains the truer point of view; and the influence of circumstances fails to upset him. Action follows upon the better evaluation, and thus "clearing Karma" is consciously engendered.

From year to year on the Path—from day to day, in truth—seemingly new difficulties arise to confront and affright the traveler. Increasing steadiness and growing knowledge and power at last bring home to him that these obstacles are in fact, not new, but the same old "dwellers" wearing false noses! Having overcome them once, he knows he can do it again—and does it, thus learning a new lesson from each encounter, and gaining in strength, stability and the use of his growing understanding.

The Law brings to no one more than that one can sustain; for "rigid justice rules the world." Let the aspirant rely upon this great fact in nature, and the calmness and confidence arising from such reliance will ever enable him to discover the true way, whatever the circumstances.

Many of our "woes" would be something quite different if examined in a truer light. Some might even be "joys" to another. To look at them, then, from a more universal point of view might well change their complexion—and serve to extend our sense of brotherhood, in that we become more able to see our lot as others see it—more nearly *as it is!*

"The goal is one; the path varies with the pilgrim" is an old saying. Why does the path vary with the pilgrim? Because for each it begins in his personal nature, his separative point of view. But the very path is one actually, just as the goal is one—and Karma is one, for all. To catch even a glimpse of the truth of this, is to unite oneself for a moment with the Great Orphan—Humanity. Thenceforth the Karma of the Path, come weal or woe, is the only logical endeavor. That "united spirit of life which is your only true self" compels. The memory of that instant of unity cannot be blotted out. It will ever live as an energizing force in the heart of him who once has felt it.

ON THE LOOKOUT

The Peace Treaties

The American Secretary of State, Mr. Kellogg, has brought to its final stages the most ambitious attempt at international peace since the inception of the League of Nations. It is a multilateral treaty signed by the United States, France, Belgium, Czecho-Slovakia, Great Britain, Canada, Australia, New Zealand, South Africa, and the Irish Free State, India, Germany, Italy, Japan, and Poland. Its unique feature is that each signatory binds itself to make war for no cause whatever. Several of the nations, however, have stipulated that the treaty shall not be interpreted in such manner as to conflict with treaties or agreements already in effect. Some of such treaties, as it happens, make war obligatory under certain circumstances.

The great question now, naturally, is whether such a treaty will be ratified by the Congress of the United States. If it should be so ratified by a Republican Congress, we should have the ironic spectacle of the political party which destroyed President Wilson, now taking credit for the carrying out of his originally condemned idea. This would not be an unprecedented situation as regards either politics, religion or science; as for instance, the world which destroyed the reputation of H. P. Blavatsky, now parades many of her doctrines as its own latest and heaven-born discoveries.

Is It Workable?

Thus there appears to be a general drift toward the old antebellum hope of a warless world, and a grasping at something like a planetary federation, after many years of near despair. Holding the "straight line" idea of evolution in all human affairs, as the modern world does, with but a very faint conception of anything cyclic in the processes of nature, this is quite a natural hope to fit into the popular picture of a humanity ever progressing onward and upward without serious retrogressions. But whether or not the treaty is validated, hopes are set too high and builded too soon. The fate of this effort will be governed by Karmic circumstance and by human nature, and it is necessary to survey these with more depth of insight than is the popular custom.

Such efforts at bringing about a formal and compulsory peace are predicated upon a fancied analogy between the relations with

individuals, and the relationships with nations. In truth, however, it is a very far fetched analogy and a very incomplete one. Government in a country rests ultimately upon one of three foundations: (*a*) forcible dominance of a despotic power; (*b*) forcible dominance of a majority of individuals banded together for mutual protection; (*c*) mutual trust between individuals. In most nations of the present day, these three elements are very much intermingled.

Put to the Test

In a community of nations (*a*) is unworkable. It has been tried by every conqueror from Ghenghis Khan to Wilhelm the Luckless, of Germany, by way of Alexander, Cæsar, and Napoleon. Every such attempt has resulted in misery for the world, and final misfortune for the domineering nation or personage. Aside from this, there is at the present day no nation temerarious enough to attempt that dangerous task. (*b*) is not workable because among nations, majorities are hard to collect and flabby and short-lived in texture. Likewise the danger and cost of subduing even a single nation has many times been proven to be such that the remedy would be worse than the disease. There are also several in the world, the United States included, who would not hesitate, in defense of their "rights" or "honor", to stand up in war against the rest of the world combined. Nor, in such a case, would their ultimate defeat create anything but a running sore to poison the whole planetary organism. The only hope, then, remains in alternative (*c*), since under such a treaty the time must come when nations will have awarded against them decisions which they cannot feel to be just. This will result in a very drastic testing of the whole scheme. The question will have to be answered as to just how far any nation, in the furtherance of peace and in living up to its pledged word, is willing to accept what appears to be impositions put upon it by others; trusting in *their* fairness as predominant over its own sense of justice.

The Distant Future

In our opinion, the only hope for the permanent success of the system, would be for some extremely powerful nation to meet such a test successfully, without rancor, and with goodwill. Should the treaty be signed, it may not be long before the United States, which is the logical candidate for the position of saviour of its own idea, will have just such a test to meet. The example set would then mean either success or disaster for the whole idea.

Regardless of the present fate of the scheme, however, permanent peace is impossible in the very nature of things, simply because there is no cessation of the creating of war Karma. Is the individual any less greedy for money and success? Is he any warmer-hearted toward the unfortunate among his brethren? Is he any less given to rage, temper, and general irritation in his own family circle? Is he any more tolerant and respectful toward the man of alien blood and differing complexion? Viewing the world as a whole, it is impossible to believe so. Even this very effort toward peace is for the most part fostered by the fear, not of hurting our brothers, but of being hurt by them; and until that attitude is reversed, there can be no fruition come.

The Kali Yuga

We have but passed the first 5,000 years of Aryan Kali Yuga. There are 427,000 years yet to come ere all the shadows have lifted. There are in store in future ages, wars spiritual and material, more gigantic, more fearful and far-reaching in their effects than anything yet dreamed of by mankind; wars whose fatal forces are being piled up hour by hour and day by day by the concerted selfishness and ignorance of reckless humanity. Peace as a matter of decades, possibly; sometimes for a century or two, yes. As a permanent Nirvana for the race, it is an idle and fantastic dream—a dream which, whether pursued in the desire for quiet mental devachans, or for physical placidity, is as enervating as it is idle. It is not a dream for warrior souls, not for those of fibre stern enough and tough enough to carry the Theosophical Movement down the ages.

A whole humanity has yet to make its final choice for good or ill. Nations undreamed of are to rise and fall, continents are to be born, and vanish again into the salt waters which shall give them birth. It is not for us to dream idle dreams of earthly heavens, but to set our faces to the conflict, and to strengthen our fibres to the inevitable; an age-lasting labor by which alone can the final good of the race be salvaged from "the wreck of matter and the crash of worlds."

Goose and Gander

Our policy in Nicaragua is nothing new in itself, being a typical example of our orthodox method of getting our troops into the domestic affairs of supposedly independent nations, and our inter-

national morals into hopeless knots. But it is very curious to see the Karmic reaction in unexpected quarters.

Owing to the disorders in Manchuria, Japan expressed her intention of placing troops there to prevent civil war, giving as her reason the fact that she has half a billion dollars invested there in various enterprises. Secretary Kellogg, in a highly commendable effort to protect the integrity of China, informed Japan that we considered Manchuria as Chinese territory, and inviolable by Japan. Japan retorts with rather obvious logic, that as her financial interests are considerably greater than *our* interests in Nicaragua, which are the impelling reason for our selection of the Nicaraguan government to suit ourselves and not the Nicaraguans, our stand toward her is neither logical nor just. It is in fact a dilemma from which we can escape only by a bold claim of superiority, in morality and trustworthiness, over Japan herself. If Japan has no right to invade Chinese territory to protect her property, then certainly we have no more right to invade Nicaraguan territory to protect ours, unless on the supposition that we can be trusted to do better by Nicaragua than Japan can be trusted to do by Manchuria.

All of which goes to create a very soothing situation as between ourselves, Japan, Nicaragua, and China. It is an interesting example of the curious traps which international hypocrisy, as well as the personal variety, sets for itself.

The End of Alabama Slavery

On July 1, 1928, human slavery came to an end in the State of Alabama. Nor in so saying, are we forgetting that the Emancipation Proclamation of Lincoln was published nearly 70 years ago. Moreover this later slavery had, strange as it may seem, far fewer points to recommend it than did the slavery of Lincoln's day. For these were slaves who did not represent property value to their owners, and toward whom no responsibility was felt. We refer to the leased convicts.

For many years the State convicts of Alabama have been rented out to coal mine owners, lumber men, etc. In order to get sufficient men to keep their industries operating under this system, the employers of slave labor were in league with certain officers of the law, with the very natural result that hundreds upon hundreds of men, guilty of nothing except poverty, were thrown into prison on false charges, leased out to mine and lumber camps and on the expiration of their terms, rearrested and resentenced until in many cases the

sentence for vagrancy, disorderly conduct, or petty larceny—provided the unfortunate victim had no influential friends—was equivalent to life imprisonment, and, very frequently, to death, since it was the policy of the camps to extract the last ounce of flesh and blood from these miserable laborers, whose carcasses were thrown into the swamps like those of any other worn-out animals: though with less consideration, because they represented no investment to start with.

These practices became so vile at last that even the darkest and most benighted state of the American Union could stomach them no longer. It appears that the *New York World,* which has carried on a systematic campaign against this vileness for many years, is entitled to vast credit for the change. The prisoners have now been sent to State farms and road camps, somewhat along the lines of the beneficial and humane system which has been successfully pursued in the State of California for many years past.

Little by little, therefore, there emerge the signs of a dawning conscience in the American people; in America, which still maintains, though in decreasing degree, the strictly native institution of lynching; America, whose great cities are ruled as much by gangs of organized criminals as by their duly elected governments; America, whose criminal classes exceed in numbers, daring, savagery and ingenuity, those of the nearest rival nation many, many times over.

Yet, on the other hand, if America is not arriving overnight at a stage of true civilization, it is arriving faster than one might be inclined to suppose. There is significance in the fact that with all these crudenesses, crime and savagery, America is still the only country which offers a genuine and friendly harbor to the idea of human brotherhood.

Ozone, Altitude, and Health

The New York Times for June 26, 1927, prints a scientific opinion to the effect that ozone is atmospherically formed from oxygen by the action of ultra-violet sunlight and by auroral discharges. The low temperature and dryness prevailing at high altitudes are thus conducive to the formation of ozone.

H. P. Blavatsky once wrote an article on influenza, in which she stated that it was highly likely that the ozone prevailing at high altitudes occasionally descended, and by speeding up the life processes, had a great deal to do with "burning out" the human system and giving rise to influenza. The problem of that disease, she

said, was one to be dealt with by astronomers and meteorologists rather than medical men. This late scientific theory, forty years after her time, at least goes far to vindicate her teaching that ozone prevails at high altitudes. And, if ozone is created there by ultra-violet sunlight and auroral action, may there not also be some generating of the "oxygen allotropised to a measure of alchemical activity" of which she speaks in the *Secret Doctrine* as being the "true elixir of life," thus accounting for the great healthfulness of high regions? Also may there be a connection between this fact and the saying of a Master, that certain Powers vulgarly termed "magical," can be used in this era only "if one is willing to climb to 20,000 feet or more among the glaciers?"

Man in America

The scientific battle over the age of mankind, as related to America, still rages merrily, with varying fortune.

Mr. Vernon G. Allen found some mineralized bone carvings in Jacobs Cavern, to which he ascribed extreme age on the basis of the mineralization. Mr. Nels C. Nelson disputes this, and Mr. Allison rejoins in *Science,* Jan. 20, 1928, with a rebuttal showing definite data.

Dr. William M. McGovern, according to the *Washington Post,* Nov. 9, 1926, found several ancient long skulls in the vicinity of the Amazon, which he considers the remains of an ancient race "which antedated the Asiatic invasion which peopled the Americas with our Indians." In one place he discovered Inca ruins underlain by three layers of ancient civilizations; this certainly does not speak for any great recency of human arrival there.

The Los Angeles Times, April 17, 1928, quotes Dr. J. W. Gidley, a foremost authority, as saying that it is settled that man lived in America in Pleistocene times. Dr. Gidley's opinion is based on finds at Melbourne, Florida, which he says corroborate the much disputed discoveries of Dr. E. H. Sellards at Vero, Florida, in 1916. Also, the *San Francisco Examiner,* May 24, 1927, *Science,* May 6, 1927, the *Scientific Monthly,* May, 1927, *Science News-Letter* and *Science Supplement* of about the same time, have much to say on the traces found at the Harold J. Cook ranch, Agate, Nebraska, of a race said to have lived 4,000,000 years ago.

A striking example of how theory may be used to judge the facts is provided by another scientific speculation. Thus, Dr. Ales Hrdlicka, in *Science,* April 20, 1928, says that whereas the European deposits show an orderly evolution of human skill, American

remains, even when associated with the bones of extinct animals, are all far advanced culturally, and all American skeletal remains are of modern type. This would mean that while man was developing steadily and regularly in Europe, he started at the top in America and made no progress. He thus thinks that there is something wrong with the finds, as all this is highly improbable.

Now, Dr. Hrdlicka's article is a remarkable collection of *non sequiturs*. Man did *not* develop regularly in Europe, to begin with; Paleolithic man was a higher type in many ways than the Neolithic, as Dr. Hrdlicka very well knows. What he does *not* know, because of having followed a theory with unquestioning and uncritical faith, is that not even the European skeletal parts show a regular development; that every low type skull belongs to old strata and vice versa; and the records prove it.

THEOSOPHICAL ANTHROPOLOGY

The American "anomaly" proves just what H. P. Blavatsky said:

> . . . if there are Bushman existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palaeolithic* age, why could not the latter have lived simultaneously with . . . . other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Paninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Haeckels. On comparing the results obtained by Dr. J. Barnard Davis . . . with regard to the internal capacity of the skull—its volume being taken as the standard and test for judging of the intellectual capacities—Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89.7 cubic inches"; which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. (*Trans. of the Royal Soc. of London,* 1868) . . . (*Secret Doctrine,* 1888, II, 522).

The American situation does not require "starting at the top;" it merely requires that the origin of humanity be pushed back to where it belongs, many millions of years in the past, giving time for brilliant civilizations to flourish at the period of the supposed "ape-

man." Dr. Hrdlicka is thus adopting a very common scientific position; namely, to posit the truth of one side of an argument, and then to claim that the other cannot be true, because it cannot be reconciled with the former.

Some Others

Dr. Leslie Spier (See *Science,* Feb. 10, 1928, and April 27, 1928) comments upon the Pleistocene artifacts found by Figgins, Cook, and Hay. He does not doubt that the age of the deposit in which they are found, is Pleistocene; but in this case, "artifacts which would be identified by an archeologist as recent, are here held to be the same age as early pleistocene fauna." This, thinks he, is too great an incongruity to swallow, and is unwarranted by the "course of events elsewhere." Yet the whole of scientific progress has been made by the forced acceptance of new discoveries *modifying* views of "what has been the course of events," whether "elsewhere" or "here."

Now comes Dr. Alfred S. Romer, with an article in *Science,* July 6, 1928, which will be a veritable life-saver for the enemies of American antiquities. A camel skull of quite recent origin found at Fillmore, Utah, leads to the idea that the camel and other extinct species may have survived until quite recent times. Since many human remains have been claimed to be old because of their association with such remains, it is now possible to accept these remains as really having been associated with the animals claimed, without violating evolutionist orthodoxy. But of course, the facts were quite disreputable until an extraneous matter came to hand which would allow them to fit into the prevailing theory without disturbing it; after that they were quite acceptable!

Multiply the above by a thousand examples of discoveries made to seem what they were not, one by one; each built into the prevailing theory and then lost sight of except as support to the whole structure, never re-examined, and is it not easy to see how the whole "ape-man" myth was unconsciously built up?

As to the American camel: it is claimed that this specimen was not of the species once imported and let run wild by the U. S. Government, which may be true. On the other hand, if camels survived until lately, why no Indian pictures or traditions of them? And the "recency," true or false, of this specimen, hardly counteracts the *mineralization* of other remains.

In truth man in America is old—old as Atlantis, and possessed

of an equally aged civilization; but except for certain branches, he was never "primitive," here, any more than elsewhere.

LIFE, SOUND, AND INTELLIGENCE

In *Science* for June 15, 1928, H. A. Allard, of the U. S. Department of Agriculture, embarks upon an astonishing flight into metaphysics. The angular-winged katydid, it seems, has a marvelous musical technique, displayed upon such a seemingly inadequate instrument as the "saws" upon its legs. The development of its art, Mr. Allard thinks, is hardly to be accounted for by purely mechanical and materialistic means, and he rises to inquire whether there is "something unconscious, external, and cosmic, acting on life, or a subconscious urge, which sooner or later becomes translated into the conscious experience of life?"

Mr. Allard further speculates to the effect that "The organic unfolding of the phylum at times seems to be the unit, with the individual functioning as a mere cell in its continuity, but this savors too much of the ultimate meaning of life of which we can have no adequate concept." Strange contradiction of science, which arrogates to itself the whole field of knowledge, and claims that all that can be known can be learned through science; yet just as it lays hold upon reality, draws back in alarm at its own temerity! "Concepts" of the "ultimate meaning of life" there cannot be, *for it is life that conceives;* but there is such a thing as understanding and realization *without* concepts—the boundless field of spiritual vision open to the Adept. But science will not come upon the farthest boundaries of that field until it does realize that in man as in other kinds, it is the "unfolding of the phylum which counts," not the mental or physical gratification of the individual. And this order of nature holds good from the primitive physical cell-clusters to the "Guardian Wall" built of the immortal souls of Those who have served Their human time and vanished from the sight of men, but to reappear in their inner selves, the stimulus and encouragement of all that is noble and sacrificial in those obscure depths.

THE IMPERISHABLE SENSE OF PROPORTION

Literary Digest, for July 21, 1928, gives some extracts from an article of Dr. Th. Wolff in *Die Woche* (Berlin) on that rule of proportion called the "golden mean." Dr. Wolff gives some highly interesting examples and incidentally shows that this proportion

dates back, like everything else—our present-day science included, strange as it may seem—to the old Mystery Schools.

> Pythagoras, he recalls, "nearly two and a half thousand years ago, taught that number was the element of all things, and he believed this to apply not only to the world of physical things, which is certainly governed by the law of numbers, but in the realm of all created things as well, in the creations of nature and art." What then, is the "golden mean"?
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> "The Pythagoreans first established number in the rhythm of music which governed the tone intervals, octaves, fourths, fifths, etc., and the Greeks also believed that there was a particular law of numbers in all creations of nature and art which came into appearance whenever our artistic or esthetic sense finds forms and figures of particular beauty. This law is the golden mean which expresses the relation of numbers to art, the free, creative work which emanates from the depth of the soul, with number, the most unromantic and abstract of expressions.
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> "The golden mean is the proportion of division which constantly recurs in all those forms and figures which we consider as beautiful. In order to explain this proportion, it is best to cite an example. If we examine the format of our books, we will find that the long side is about 3/5 longer than the short side. The two dimensions of a body in which the longer side is 3/5 longer than the shorter side, is the length proportion of the golden mean . . ."

Some Illustrations

Dr. Wolff explains that books which are square, or which have one side twice as long as the other, have a very poor sale. Tests made upon a number of heterogeneous persons proved that out of a number of rectangular shapes, the majority preference was always for the shape nearest the "golden mean."

Dr. Wolff calls attention to the use of the "golden mean" as governing the proportions of the human figure in the great sculptural works of the past, admitting uncertainty as to whether artists were aware of the rule, or whether they "felt and applied it intuitively." The *Literary Digest* gives an illustration of the statue "Apoxyomenos" as illustrating the employment of the "golden mean."

This proportion in the human body not only gives the greatest symmetry, but the greatest strength and physical ability. The human arm is proportioned according to this rule, and so is the American ax, which is not only the most handsomely made, but the most satisfactory and practical chopping instrument in the world. Many other examples are also given.

Another very practical proof of the correctness of Pythagoras' doctrine is shown by the fact, understood by engineers, that forms of construction so proportioned as to be most pleasing to the eye, are, if made of homogeneous materials, usually also best proportioned for strength.

ART OF THE FUTURE

There is in truth a science, and a very deep science, in proportions. It is a science upon which the American architecture of the future will be based. It is altogether likely that the Theosophical Movement of 1975, which is to bring with it wider teachings and further knowledge, will contain also much practical teaching along such lines, possibly even the "lost canons." Without them true architecture can appear but fragmentarily and flittingly. As H. P. Blavatsky says, such as remain of these intuitive perceptions come from the ideas now called inherent, impacted in "the imperishable center of man's being," at the critical point of his evolution; ideas emanating from those higher than himself.

> "Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal-like savages, the *cavemen* of the Palaeolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations,* if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion.* . . . Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate,* can only be studied esoterically. . . . (*Secret Doctrine,* 1888, I, 208).